THE GREAT DAY OF JUDGMENT.

Handled
In a SERMON Preached at the
Assizes at *New-Bristol*.
Octob. 7. 1687.

By the Reverend and Learned
SAMUEL LEE, M. A.
sometimes Fellow of
Wadham Colledge
in *Oxon*.

Accompany'd
With, Preparatory Meditations, upon
THE DAY OF JUDGMENT
By Mr. *COTTON MATHER*.

Boston in *New-England*.
Printed by *Bartholomew Green*, for
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BRITISH
MUSEUM

THE EPISTLE

To the Worthy and Pious Auditory; before whom this Subject was treated upon.

Grace and Peace in Christ Jesus our Lord.

WHereas by the Call and Invitation of some of your very much Honoured and Respected Society, this Serious, *Summons to the great day of Judgment*, was proclaimed in your Ears, at *Bristol*, near *Mount Hope* in *New England*, at the Assizes there held, on Friday October 7. 1687. Being also moved to

the Publication thereof, I do here humbly present it under divine Protection and Blessing to your Candid Acceptation and Defence, who sometime Composed the *quire* of a most attentive, benigne and solemn Audience in the time of its delivery.

Honourable and Beloved, As these Papers tend (with your kind leave) to re inkindle the the memorial of that dayes Soul-awakening Subject: so let me (*I pray in this proem*) beg you to ruminate on a saying of an Eminent Divine at *Bury* a Town of great note in *Suffolk* of old *England* [That *Sermons are never done, till they are Done*] and let me add, *If never Done, the hearers are undone for ever.* Especially in such weighty & momentous Points as these, about the formidable *day of Judgment.*

Mr. Edmund Calamy, Sen.

The *tears of Auditors*, said *Jerom* (as J. M.) are the Jewels

elt of Preachers; and if Sincere, Presage a *Crown* of Eternal joyes to both. There are among many others in Divinity, three illustrious Doctrines, (1.) *Justification* by Faith in Christ alone. (2.) *Sanctification* by the Spirit. (3.) *Resurrection* to Glory. In whose Compass and Bosome was our present Subject about the *Universal Judgment*. As to which, Give me leave to present three things, and Close with the Apostolical Prayer.

1. State your own *Eternal State*, while yet in the State of this Life. Matter not the *day* or *Censures* of *mans Judgment*. They'l Fluctuate in their love as the *wind* of their Passions, Interests and Envious or false informations turns the *vane* of their Constructions: if they are not both wise and godly. And sometimes hastily Carp your innocence as if they had forgotten *Plutarch* and *Senecas* memo-

1 Cor. 4 3

memorials about natures gift
Gal. 6. 1. of *two Ears* before they deter-
mine matters in question: not
pondering as they ought, in the
Spirit of meekness, the many
Jam. 3. 2. *Temptations* the best of men are
incident to, their own frequent
infirmities and others proud
and invidious *detractions* and
your own vertuous & Slander-
Shaming *Apologies*. Taking
little heed to the *Fifteenth*
Psalm, and how unworthily
these blast others usefulness &
lay up Scourges for their own
Exod. 32. Consciences in the day when
34. God shall visit them and give
Prov. 18. their abused Friends, the
17. 38. 13. greatest favour at last, when
his *Neighbour Searches him out*;
and then thy Brothers *Mote*
may swell to a *Beam* in thine
eye, by the rubbing of others
inflamed Censures upon *thee*,
when thy turn comes. We
all need Contrition, Confession,
and Pardon.

2. Make *Peace with God* be-

times

times and Expedite it. The sands of times *hour Glass* never stop, and are more precious then the golden ones of *Tagus*. Do this work seasonably, sincerely, & speedily, to frustrate the trouble of the New Repentance and prevent the divine Judgment. Delay not; lest Tardy neglects quicken Soul-Confounding horrors, and *Sudden wracks* of Conscience will draw out the funeral-Song of *Epsmetheus*, *O-non putaram*, or that of the Fool in Solomon, *Was I not in jest?* and cry out *in earnest* concerning laughter, that *'tis mad*, and of mirth *What doth it?* but as the *Crackling of thornes under a Pot*: whose Prickles fly in his Eyes, & leave him in utter darkness, wringing his hands in the blood of his heart, and streaming out bitter groanes, that he did not think the Evening Shadows were so nigh. O Sirs, this tremendous work

2 Cor. 11. 31, 32.

Prov. 26. 19.

Eccl. 2. 2.

Eccl. 7. 6.

cryes aloud for the greatest *deliberation*, the swiftest *Execution*, and perseverance without end. *O Blessed Lord, help us out of the woful Tantations and intricate Labyrinths of delay*, Æsop. lest when Death comes indeed, as in the ancient *Apologue*, it prove an other guess work than most are now aware of; You'l stand in need of more then all *your* Graces, Experiences, Reliances and Restaurations out of deep and dark desertions. Yea and all little Enough and will prove scarce able to lift you out of the dungeon of terror: unless the gracious Supplies of the Spirit come in upon a Spring tide from Heaven, and lift up the *Ark* of Conscience above the flood gates and Rocks of *Confusion*.

III. 3. *Labour to provide* against the formidable *Thunders* of *Death*, that the *Sun-shines* of the Evidences of *glory* may brighten the

the dark passages of the Grave. The beauty of *grace* first darted into thy Breast, in a beam from the Eye of the Electing Love of God, and shall never cease the shining and warming influences till like *new Stars* that at last Concenter all their motions in the *Sun*: so shall the rayes of thy ioyes be inbosomed in the Eternal Love of God. When thou hast done this work, which the Father hath given thee to do: then that TO PHOBEROTATON, *Aristotles* grand *King of Terrors*, shall fling down his Crown with amazement at the foot of Christ: and that *Dragon*, who hath the power of death shall himself be stung to Death by the *Cross* of Christ, first upon his illustrious Tomb at Mount *Golgotha*; or like the standard of *Constantine*, carrying TO SEMEION, the *Labarum* or *signe of the Son of man*, set upon the back-bone of John 6. 38. Heb. 2. 14. 1 Cor. 15. 55, 57. Mat. 24. 30.

Spelman. Aspilogia. P. 10 Ed. Lo d. 1654 in. uptem.

of the *Serpent*, as you may see it on the Reverse of that Emperors Coin. Yea and all holy Christians are like the Roman *Draconiferi*, the *Dragoniers* of the ancient Empire, carrying the *Exuviæ* or case of the old Serpent in triumph, and yielding up their Spirits into the hands of a most faithful Creator: who once form'd us, and will shortly as faithfully Redeem us out of the dust: and inform us a new with the same Immortal Souls to inherit the same Body in a State of Immortality, to Coinhabit the Temple of Heaven in an immortal State of Glory, ever beginning and never ending. When the day of the last *Redemption*, that great day of the *feast*, when the ruddy morning shall Climb the Eastern hills of Mount *Olivet* with its pleasant Blosshes to cure all the dark Solitudes and Sollicitudes of this *Vally*

of

Immortal *Souls*, by the Lord Jesus Christ, before whom they Appear when their *Bodies* here are by Death made Untenantable; and from whom they then Receive Order, Either to be Admitted among the *Spirits of Just men made perfect*, or to be *Reserved in Darkness unto the Judgment of the Great Day*. That *Separate Souls* thus Exist in an Invisible World, is a thing whereof I know some, who have such palpable Evidences, that were the Scriptures wholly *Silent*, which Blessed by God, they are *not*, about it, yet they could no more Question it, than they Question their own Existence in the World. But there is a more *General Work* of this kind, shortly to be done, in a Vast Assembly of all mankind, unto that end Summoned by the *Almighty God*, and called from *the Rising of the Sun unto the Setting thereof*. The Souls of men shall reassume a fit *Portion* of the *Dust*, whereunto they were formerly United, by the Almighty God fetch'd out of the Various matter whereinto it has been Dissolved and Dispersed, but now become as were

the

the *Keel*, where upon ſhall be Built *Incorruptible Bodies*: and ſome that ſhall then be found alive ſhall by *Tranſlation*, have their *Bodies* made in a like manner *Spiritual*. In *their Bodies* thus *Raiſed*, and *Changed*, they ſhall ſtand before a Tribunal of our Lord Jeſus, deſcended from the Heavens into our *Atmoſphere*; and after an Exact Examination of their Behaviours While God was upon Earth *Trying* of them, they ſhall have One of theſe two Sentences pronounced upon them Either, *Come, ye Bleſſed, Inherit the Kingdom*; Or, *Depart, ye Curſed, into Everlaſting Fire*; Which will be accordingly Executed on them. Such a *Day of Judgment* is there to come upon the World! *Amen! Come, Lord Jeſus, come quickly.* Indeed, about the Circumſtances of this moſt Illuſtrious Day, 'tis more *eaſy* than *lawful* for us to *Enquire* into ſuch things as we are not yet Able to *Anſwer*; nor has the Lord Indulged our Curious and Critical *Enquiries* after Particularities which He has not Revealed. It ſeems Revealed, That this *Laſt Day*, will be a *Long*

Long Day; It will be a Day of Publick Hearing, and all Doings of all People must be called out;

Cunctaque Cunctorum Cunctis Arcana patebunt,

So that things will not be Hastily huddled, and Suddenly Shuffled over. Yea, It seems, Revealed, That the Morning of This famous Day, will take up at least a *Thousand Years*, wherein our Lord will be managing His *Davidical Kingdom*, with a *New Heaven* and a *New Earth* wherein shall dwell Righteousness, and Reigning before His Ancient People Gloriously; at the Close whereof it seems to some that the Rest of the Dead Live again, & all the Dead Small & Great, stand before God. The Hour, when it shall be Commenced, and the Spot, where it shall be Cheefly managed, seem not Revealed; nor a thousand things more, that concern the Proceedings of the Day. But whatever may be yet Unrevealed, it is abundantly Plain and Sure unto us, That the Son of man shall come in the Glory of His Fa-

ber, with His Angels, and then, He shall Reward every man According to his Works. This is Revealed, and it is a Damnable Thing to Cherish any Doubt of This, *That we must all appear before the Judgment-Seat of the Lord Jesus Christ.*

S. 3. *The Judgment of the Great Day*, Or, a Day, wherein all men shall be Raised and Changed into a State of *Immortality*, and appear before the *Son of Man* within the Bounds of our Air, to be *Judged* according unto what they *Did*, before they *Dy'd*; This is a Thing which the *People* of God in all Ages, have given their Assent unto. Even in *Old Times*, long before the *Flood*, the Church of God, made this an *Article* of their *Creed*. We have some short Notes of what was delivered by the Venerable *Enoch* about it, so long ago, in *Jude* 14. *Behold the Lord comes, to Execute Judgment upon all.* Yea, This was a main Controversy, between the Antediluvian Saints, and the Impious, Impure Generation of *Atheists*, then upon the

Stage

tage. The Godly did Assert, *There shall be a Day of Judgment*, but the profane did with *Hard Speeches*, Deride & Explode the Belief of that awful Truth. We read in Gen. 4. 8. *Cain spake to Abel his Brother*; the Hebrew Bibles usually leave a Blank at the end of this clause; and the ancient Jewish *Targums*, presume to put in the Discourse which they had; they say, that the Quarrel between *Cain* and *Abel* was upon this point; *Abel* said, *There is to be a Day of Judgment, and there is a Judge, and there shall be another World, and the Godly shall be Rewarded, and the Wicked Punished.* But *Cain* said, *There is no such Thing*; and as the *Targum* of *I. Ben Uzziel* adds, *Et Propter hanc Rerum Causam Contemebant Superbacies Agri.* And methinks, the Apostle in the Beginning of his Eleventh Chapter to the Hebrews, may seem to countenance this Tradition. It seems as if *Abraham* also, saw this *Day afar off*; inasmuch as there are those who put his Plea for *Sodom*, into this English, in Gen. 18. 25. *Shall not the Judge of all the Earth, Execute Judgment?*

q d. Lord, Thou doſt intend hereaf
ter, to appear for a *Judgment* upon a
ehe World, in ſuch Flames of Devour
ing *Fire* as thou art now going to de
ſtroy this miſerable Place withal; b
Entreated therefore to ſpare theſe
Towns, until that *Revolution* come
Indeed all *Chriſtians* have alwayes A
greed in this Acknowledgment, long
before, as well as ever ſince the Daye
of *Job*, *I know that my Redeemer Lives
and that He ſhall ſtand at the Latter
Day upon the Earth; and though Worms
Deſtroy this Body, yet in my Fleſh I ſhall
ſee God.* And even in that *Confeſſion
of Faith*, which the Jews themſelves
at this Day embrace, their Eleventh
Fundamental Article is, the *Eternal
Judgment*.

To what the *People* of God, have thus
Received as the *Faith delivered unto the
Saints*, they have had the *Scriptures* of
God, moſt abundantly given their In-
fallible Teſtimony. There is hardly
any one part of the *Old* Teſtament,
which has not Conſiderable Glances at
the *Day of Judgment*; But in the *New*
Teſtament, it is yet more plentifully
inſiſted

dlisted on. Very many of the *Sermons* reached by our Lord Jesus Christ, nd all the *Letters* written by His A-ostles, do set the *Day of Judgment* efore our Eyes. Yea, not only the *pproach*, but also the *Process* of this onderful Day, is diverse times Ex-reſſed in these *Lively Oracles*. The oly Spirit of God, hath Chosen to ake one of the Last Clauses in the ible, an Admonition unto us here-bout; the very last Lines of the last dvice we have had from Heaven, are o this purpose, *The Lord Jesus Christ ill shortly come to Judge the World.* nd with the *Assertions* of Scripture, oncerning this matter, the Apostle in certain place tells us, the *Accusings* nd the *Excusings* of *Conscience*, do join heir Testimony thereunto. The Ver-ict of Conscience upon the Sinner is, s *Tertullian* calls it, *Futuri Judicij Prejudicium*; a presage of a future udgment. It is true, the Dim *Rush Candle*, which the Heathen had in their Notions about the *Burning* and the *Judging* of the World, might be much ighted, as the *Lamps of the Israelitish*

Sanctuary. But yet meer *Natural Conscience* did use to warn the Rudest Pagans, of a Judgment, which God will at last bring mankind into. Hence *Felix* the Governour, before *Paul* the Prisoner, *Trembles* at the Tidings of a *Judgment to come*; he had a Preacher in his Bosome, that gave him a terrible Premonition of it. The very proceedings of the *Last Judgment* are anticipated in our Consciences; and the *Triumphs* of Conscience upon our Well-doing, the *Horrours* of Conscience upon our Wickedness, the *Inferences* of Conscience from the Intricate Things every Day happening in the World, are so many most penetrating Intimations of that *Judgment*, wherein we are to stand before the Lord. Now the certainty of that Notable *Day*, being a thing as clear and sure as *Day* it self, it becomes us to silence all the Cavils of Carnal Reason, against any of its Unfathomable Circumstances, by *Faith* acquiescing in this Assurance of it, *Thus saith the Lord*. Indeed, what *Paul* says, about the first of the Transactions belonging to this Day of the

Lord

rural ord, may I say about the whole As-
ndest yr of the Day, *Why should it be Thought*
God *thing Incredible with you?* All the
lence avils which our Unbelief can make
l the gainst this Word of God, are Suffici-
of a tly and Eternally taken off, with
ncher emanding, *Is any thing too hard for*
erri- *e Lord?* But *some* of the Cavils, that
pro- ave seem'd *Specious*, will upon Second
are houghts be found so *Absurd*, that
d the ven Common sense it self wou'd hiss
out t. them. Such is that Objection,
ence *Where will there be room for such a Vast*
s of *Multitude as* Adam, *with all his Chil-*
ings *dren? The whole surface of the Earth*
d, are *ould not hold them all?* Ridiculous Ex-
tions eption! Allow that *this* World should
e to ast no less than *Ten Thousand* Years,
cer- which it *will not*; Allow that there
ng are at once alive a *Thousand Millions*
self of men, which there *are not*; Allow all
Ca- hese to march off every *Fifty years*,
y o with a New Generation rising up in
by their stead; and allow each of these
f it individuals a place *Five foot* Square to
wha stand upon. I think these are Fair *Al-*
ran- *owances*. I would now pray the Ob-
the jector, If he have any skill at *Arithme-*
ord tick,

tick, to Compute, Whether a Spot of Ground, much less than *England*, which contains perhaps about Thirty Millions of Acres, but about a *Thousandth Part* of the Terraqueous Glob; and about the *Three Hundred thirty third part* of the Habitable Earth, would not hold them all. I say then, we have something else to do, than to *Cavil*, the unexceptionable Doctrine of the *Last Judgment*; it is our Interest and Business to *Improve* it, with deep Impressions thereof upon our Souls.

S. 4. Of such an Aspect, are all Things in the *Day* of Judgment, as that the Apostle might well call it, *The Terror of the Lord*. But methinks, there is nothing that gives more Dread unto a Soul awakened out of Sinful Slumbers, than that ETERNITY, wherein this Day Expires; that *Eternal* Issue, that *Eternal* Event, which depends upon the Day. The last Judgment fixes the Children of men, like so many Rocks, in the Ocean of *Eternity*. Men will then be *Immortalized*; and their State of *Weal* or *Woe*,

will be so inwrought into the very *Beings* of them, that Immortal Things may as easily cease to *Be*, as for a Righteous or Wicked man to pass into *another State*, than what he is then Confirmed in. Tis a Passage in that Memorable and Perhaps Historical Parable, which decribes the State of men, in the other World, that after this Day, men have, *A Great Gulf fixed*, unto them; there is by the *Decree* of God, such a *Vast Pit*, about the Children of men, that they cannot pass out of the State wherein they are. The Nature of things will then require, that they be *Unalterable*; the Children of men, will then be most Immediately Seized, either by the *Goodness* or by the *Justice* of God; and because our God himself *Changes not*, therefore the state of men becomes then *Unchangeable*; nor will it stand with the *Wisdom* of the most High, to alter the Sentence then Pronounced about the State of *Weal* or *Wo*, which will then belong unto us. At the Day of Judgment, all *Righteous* men shall be adjudg'd unto a State of *Eternal Happiness*. Tis a

Life

Life Eternal, tis an *Eternal Salvation*, tis an *Eternal Inheritance*, tis an *Everlasting Habitation*, and they are *Pleasures for ever more*, of which the Believer shall be made Partaker. After he ha's been in the mansions of the Blessed, as many Millions of Ages as there are Sun-beams in the Universe, he will still continue there. The stately Pillars in *Solomons* Temple, were thence removed; but the Believer shall now become a *Pillar* in the Temple of his God; from whence he shall no sooner go out, than the *Temple* it self shall Tumble down. A Devout Person at a Feast, said well, *In Heaven there is Good Cheer, and Good Company; and so there is here: but in Heaven there is no Taking away.* The Celestial Satisfactions of the Believer, will never be disquieted with such a Thought as this, *At the Long run, these things will have an end.* God will not Repent of the *Love* which He has freely set upon him; nor will Christ ever Suffer one of His own *Members* to be Pluck'd away. But at the Day of Judgment, all *Wicked* men shall be adjudg'd

judg'd unto a State of *Eternal Mi-*
ry. Tis a *Worm which Dyeth not*, and
Fire which is not Quenched, where-
ithal the Sinner shall be Cruciated;
is an *Eternal Damnation*, and it is
n *Everlasting Destruction.* Suppose an
eap of as many Little *Poppey-seeds*,
according to the old *Ptolemaick*
ystem, would fill the whole Machin
f the World, and no more than one
f them in a Thousand years fetch'd
way, but the Sinner in Anguish till
he heap were all waſted so; behold,
nd be amazed! All this *Long while*
would be but as a Drop to the Ocean,
ompar'd with that, *Forever!* that
orrible *Forever!* whereto the Tor-
ments of the Damned shall be Length-
ned. *Fifty two Cyphers*, and *One Fi-*
ure at the Head of them, would Com-
prehend, as the Learned and Noble,
Otto de Guerick affirms it, the Num-
er of the Little *Poppey-seeds* in the
prodigious Heap, newly mentioned.
But I say then, suppose a Scroll as
arge as the Starry Heaven it self, all
filled with Figures of *Nine*; and yet
o many Myriads of Ages, as would be

therein

therein deciphered, are Nothing to that Endless Duration, which the Torments of the Damned shall be made Exquisite withal. It may be said unto the sinner, *Are not thine Iniquities Infinite?* A Sin Committed against an *Infinite God*, Exposes, a man unto an *Infinite Wrath*. The sinner makes himself a prey to an *Infinite Vengeance*; and the Exercises of that *Vengeance* must be *Infinite*, or they bear no Proportion to the *Desert* of the sinner; now, they cannot be *Infinite* for the *Degree* of them: of such the sinner would be Incapable; so then, they must be Infinite for the *Durance* of them; they must abide World without End. *Lord, what Rocks are our Hearts, that they do no more Tremble at the Fore-thoughts of such an* ETERNAL JUDGMENT.

S. 5. To be Seriously, Constantly, Vigorously *Preparing* for the *Day of Judgment*, is indeed, *The thing which our Hand finds to Do*; and, O that we may do it with *our Might*! Now 'tis our Cordial Closure with the Lord

Jesus

Jesus Christ, and the Consent of our Souls to the Gospel-way of Salvation by Him, in the New Covenant Exhibited, which is the *Preparation*, whereby alone, we may be Ready for the Terrible Day. It was the study and the Desire of the Apostle, *O that I may be found in Him!* We are to give our selves unto the Lord Jesus Christ, as unto our *Prophet*, and our *Priest*, and our *King* for ever; and now before Him, *Judge* our selves, for all our Sins, from which we would have Him to save us. Our *Judge* will then become our *Friend*; and we shall be safe in the Day, that shall *Burn like an Oven*, and *Consume all the Wicked of the Earth*. When the *Watery Flood*, overwhelmed the old World, O how many Wishes had people then, for, *An Ark! An Ark!* to Shelter them? At the Day of Judgment there will be, what the Ancients called, a *Diluvium Ignis*, or, *Fiery Flood*, upon the World; and O what a rate, will, *A Christ! A Christ!* be then Esteemed at? May we *Now* make sure of Him, by *Faith* in Him! If once *that* were done, we might Re-

joyce before the Lord, for He comes, He comes to Judge the Earth. Suppose that before to Morrow Morning, the Lord Jesus Christ should set the World on a Light Fire, and Melt the Pillars of Heaven, with the Brightness of His Appearing; Suppose that we should, awaking at the next Midnight, hear such fearful and rattling Thunder claps, & see such hideous flashes of Lightning, as made Mount *Sinai* shake at the Giving of the Law; yet our Hearts might even *Leap* with Joy within us, at it, as *John* did within his Mother, when Jesus came into the room. Only, when *That* is done, we are to Remember, that our *Faith* will have this Happy Symptom, to *Justify* it. That it will cause us to *Abound in the Works of the Lord.* May we then by a *Spirit of Fore-sight* Consider, how Comfortable in the *Day of Judgment* it will be unto us, to Look back and say, *I once made it my Care, to be every Day, all the Day long at Work for God*; And, *When the Lord put His Talents into my Hands, I husbanded them unto the best Advantage that I could*; And, *Here can I in this Great Assembly,*

point

point at Multitudes of Persons, to whom I was not Unserviceable, when I had my Opportunities! And may we Do Accordingly. There will be a Day of Judgment; and the Plain Deduction from it is, *What manner of Persons, ought we to be, in all Holy Conversation, and Godliness!*

S. 6. Tis to be added, That some of the most hopeful *Preparations* for the Day of *Judgment*, would be attain'd in our Solemn *Anticipations* of that most *Great and Notable Day of the Lord*. Let us afore hand *Act* over the Day of *Judgment*; not in a Play, Like those *Germans*, who turned the parable of the *Virgins* into a Comedy, whereat a Prince then present, fell into an Astonishment that immediately ended his Dayes; but by Seriously bringing our selves *Now* to such *Trials* as will then be pass'd upon us. Tis among the Oracles of God, in 1 Cor. 11. 31. *If we would Judge our selves, we should not be Judged*; and surely, if we would now proceed *Against* our selves, with a most Exact, and Humble *Judgment* upon our own Miscarriages, it would be the way for

us to *ſtand*, in the Day when the Lord ſhall *Mark Iniquities*. If we are not Chriſtians, of *Lean Souls* within us, we ſometimes do ſet a part our Dayes, for *Faſting* with *Prayer* before the Lord; & thus we do ſometimes more particularly, when we are *Perfuming* of our ſelves for our Approches to the *Supper* of the Great King; now, let ſuch Dayes, be ſo many little *Dayes of Judgment* with us all. On ſuch a Day, let us Examine our ſelves by all the *Ten* Commandments of our God, and among other Things, Let us be Inquiſitive,

I. Have I not Grievouſly *Forgotten* the God that made me? And given unto the *Fleſh*, the *World*, and the *Divel*, the Homage, which is due to Him alone? Or let Creatures have the *Affection*, the *Obedience*, and the *Dependance*, which He alone may lay claim unto?

II. Have I not ſhamefully Neglected the *Inſtitutions* wherein the Lord Jeſus Chriſt has taught me to maintain *Communion* with Him? And Humoured the *Superſtitions* of a *Vain Converſation*?

III. Have I not Irreverently Treated the *Names*, *Attributes*, *Words*, *Works*, and *Ordinances*, whereby the Almighty

God makes Himself known unto us? And been without awful Apprehensions of His Majesty, under His Various *Dispensations*?

IV. Have I not been Carnal, Careless, Weary, in the *Ordinary Sabbaths* of God? and been Indisposed unto the *Extraordinary* ones?

V. Have I not been Perverse and Haughty towards my *Superiours*; Unkind & Foolish towards my *Inferiours*? Envious towards my *Equals*? and miserably *Selfish* in my Conduct of my self?

VI. Have I not impaired my own *Health* by Intemperancies? or been towards others, *Passionate*, *Revengeful*, and *Contentious*?

VII. Have I not been *Unchast*, in my Acts, my Thoughts, my Words; or been a *Companion* of the *Fools* that are so?

VIII. Have I not by *Fraud* or *Force* wronged my Neighbour? nor been too *Prodigal* when I should not have spent; but when I should have spent, then too *Niggardly*?

IX. Have I not uttered, or foment-

ed, what ha's been Contrary unto *Truth*? not given Countenance to a *False Report*?

X. Have I not been *Discontent* with my own Condition? or, harboured in my Heart a Roving and a Craving *Lust*, after an undue Alteration of it?

XI. Have not I despised the Offers of the Lord Jesus in the *New Covenant*, and the Wonderful Provision therein made for Unhappy Sinners? And permitted my Earthly Affayrs to keep me at a Distance from the Lord Redeemer, who ha's been Waiting to give me, *Repentance and Remission of Sins*?

XII. Is not the *Fountain* of all these Bitter and Cursed Streams, the *Corrupt Nature* which I have derived from my first Parents, a Nature, filled with a depraved Prejudice against what is, *Holy, and Just, and Good*?

Upon the Discovery of our *Guilt* in These, and such Articles, Let us now *Judge* our selves as Worthy of *Everlasting Destruction from the Presence of the Lord*. And if the *Judgment*, which we now pass upon our selves, be attended with the self Abhorrencies, and Self-Condemnations, and New-Resolutions,

of a true *Repentance*, it will Prevent our coming under the like *Judgment* on the Day of our Appearance before the most High *Tribunal*. But indeed, the Evening of Every Day, is also to be reckoned a fit Opportunity for us, to call our selves unto an *Account* about our whole Behaviours in the Day; It becomes us with *Self judging* Hearts, every Night before we Sleep, to make a Process, like what would be in the *Day of Judgment*; and this as not knowing, but that before we Wake out of that Sleep, a *Come away to Judgment*! may Surprize us. *Nightly Recollections* have been Commended by Sober *Pagans*, and should not be Omitted by Pious *Christians*: But, when we have Considered, *What has been Gods Providence towards my self in the foregoing Day?* We may do well also to Consider, *What has been my Behaviour towards God, in the Day?* We may now particularly take an Account,

Q. 1. *Have I Lived this Day, under a Deep sense of* Mortality *and* Eternity?

Q. 2. *Have I Devoutly Read the* Word *of God this Day; and Seriously sought the* Face *of God, both in my* Retirement,

ment, *and with my* Family ?

Q. 3. *Have I had many* Ejaculations *this Day, both in a way of* Petition, *and in a way of* Thanksgiving *unto God* ?

Q. 4 *Have I had most affectionate* Meditations *upon* Heavenly Things *this Day ; & have I made* Earthly Things *to occasion some of my Profitable* Reflections ?

Q. 5. *Have I been careful of my* Discourse *this Day, & Spoken with a Tongue Bridled by the Fear of the Lord* ?

Q. 6. *Have I been Diligent in my* Calling *this Day, and avoided all Needless Expence of my Precious and Golden Minutes, in Diversions* ?

Q. 7. *Have I this Day Endeavoured all* Usefulness *unto those to whom I am Related, or with whom I have been Concerned* ?

Q. 8. *Have I this Day Controul'd and Conquer'd my Master Sin* ? *and has my Watchfulness issued in my Victory over my own* Iniquity ?

Q. 9 *Am I in a fit* State *and* Frame *to appear before the* Judgment-Seat *of God, if I should before To Morrow Morning be Summoned thereunto* ? And therefore, *Do I still choose the Great* God *for my best* Good, *and my Last* End ; *and the Lord* Jesus Christ, *as my* Prophet, *my*

Prieſt, *my* King? *And is it my Deſire to be Employ'd as a* Witneſs *for His* Truths *and* Wayes *for ever?*

Did we not let *any Day* paſs us without ſuch Repreſentations of *the Laſt Day* unto our minds, we ſhould be *Alwayes Ready*. Reader, let us Aſpire after ſuch a Continual *Readineſs!*

S. 7. But none of the leaſt Exerciſes in our *Preparation* for the Day of Judgment, would be our *Meditation* of it; Or, *Our Looking for the Glorious Appearance of our Lord Jeſus Chriſt*. He was an Holy man, among the Ancients, who could ſay, *Wherever I am, and Whatever I do, Methinks I have the Sound of the Laſt Trumpet in my Ears*, ARISE YE DEAD, AND COME TO JUDGMENT. We ſhould Labour to get a Proper & a Lively Character of the Day, when *God ſhall Judge the Secrets of men*; and often Raiſe it in our minds. It was ſaid, *Wo to them that put far away the Evil Day*. Truly, The Day of Judgment will be an *Evil day* indeed, unto them that *put it far away*. Thoughts upon the Day of Judgment, ſhould continually *Lodge* in our Hearts; and however we are imploy'd we ſhould think

What shall I do, when God riſes up? and when He Viſits, what ſhall I anſwer Him?

Now for the Aſſiſtence and Nouriſhment of our Private *Meditations* upon *The Day of God*, we are happily Supply'd with the Publiſhed *Meditations* of many Worthy Pious Learned Writers, upon that Important Subject; and I pray, that we may not be Unthankful, or Unfruitful under ſuch Advantages. The *Carnal Jewes*, when they Read the Book of *Eccleſiaſtes*, have the laſt Verſe but one [which has in it, *Fear God and keep His Commandments*] Printed over again, at the Cloſe of all, becauſe they would not have the Remembrance & Impreſſion of the Laſt Verſe [which has in it, *God ſhall bring every Work into Judgment*] to be too ſtrong upon them; whereas if men would *Think* more of the Latter, they would probably *Do* more of the Former. God forbid, that we ſhould any of us have any Indiſpoſition to ſuch *Meditations* on the *Day of Judgment*, as are Laid before us, in the Books of ſome that are Longing for the Day. Dear *New-England*! Thy Little Preſſes too, do now afford more than two or three Savoury Treatiſes upon the Day, which

will not bundle such Books for the *Fire*, that shall then Burn up the *Hay* & *Stubble*, of Innumerable Volumns; No, *Such* are some of the *Books* that shall be *Opened* for a Witness against Impenitents! In *thee*, is Reprinted the Zealous *Thomas Vincents* Discourse, On *our Lords certain & sudden Appearance to Judgment*. In *thee*, is Printed, a Sermon on, *The* Day *of Judgment*, whose Author is the Father of him that now addresses thee. In *thee*, is now Printed, the Reverend *Samuel Lee's*, Assize-Sermon, of *Warning to the Great* Day *of Judgment*; Left among us, as his Mantle, by that *Elias*, when he went away for *Europe*. These, besides other Books, has *New-England*, had, for the Loudening of that Midnight Cry among us, *Behold, the Bridegroom comes*. And indeed, if upon the passing away of the *second Wo*, the Third *comes quickly*, which brings on, *The Time of the Dead, that they should be Judged*, we that now see the *Second Wo* coming a pace unto its Period, should count no Awakenings too many, to rowse us out of that profound Sleep, wherein the World shall be fast, *When the Son of man comes*.

comes. I am verily perſwaded, *The Judge is at the Door*; I do without any heſitation venture to ſay, *The Great Day of the Lord is Near, it is Near, and it haſtens Greatly*. O That our Minds may be as deeply Engaged in Thinking on the *Second* coming of our Lord, as the Saints of old were in Thinking on His *Firſt*; and that the *Books* by which we may *Underſtand*, much of what concerns that matter, may have a due Entertainment and Efficacy with us. A Perſon of ſome Quality having Waſted much Time, at Unlawful Games, could not Sleep the Night following, & mentioned unto an Inquiſitive Friend, the Ground of it; *Yeſterday caſting my Eye into a Book that I ſaw open, I read the Word* ETERNITY, *and this Word ha's broke my very Heart within me*. Truly, we that have ſo many Books about, ETERNAL JUDGMENT, have our Hearts harder than the Nether Millſtone, if at the ſight of that Word ETERNAL JUDGMENT they do not break. But it is unto the God of Grace, that we are now to bow our Knees, with Petitions for, *Mercy in the Day of the Lord*. 31 DE 63

COTTON MATHER.

A SUMMONS
Or WARNING
to the Great Day of
JUDGMENT.
In a
SERMON

Preach'd at the Assizes at Bristol in *New-England* Octob. 7. 1687. now some-what Amplified and Fitted to the Service of others.

Luke 21. 36 *Watch and Pray always, that ye may be accounted worthy to Escape all those things, that shall come to pass and to stand before the Son of man.*

A-kempts de Imit. Christi. l. 1. c. 24.

Vere non potes duo gaudia habere: hic ad libitum in mundo & postea regnare cum Christo.

Verily thou canst not expect two joyes: To be solaced in this World and afterward to Reign with Christ.

By *SAMUEL LEE*. M.A. and sometimes Fellow of *Wadham* Coll. in *Oxon*.

BOSTON, Printed by *B. Green*, for *N. Buttolph*, at the Corner of Gutteridge's Coffee-House. 1692. Price Bound 1s.

BRITISH MUSEUM

Preparatory Meditations, upon THE DAY OF JUDGMENT.

J. 1. THE Great Apostle PAUL, *according unto the Wisdom given unto him, Writing* unto the *Hebrewes*, hath with Good Reason erected Those as the Two Pillars, even the *Jachin* and *Boaz* of all Religion, GOD IS, and HE IS A REWARDER; Nor are the mountainous *Pillars of Heaven*, more stable, or more lasting, than these two, most Glorious Principles. That there is a GOD, or a JEHOVAH, is a Truth more Engraven in the whole Fabric of the World, than the Name of the Artificer was of old into the Image of his *Minerva*. Even the *Dumb* and *Mute* Creatures do so loudly proclame the Being of a GOD, *Praesentemque docet quaelibet Herba Deum*,

that I may say with *Job*, *Ask now the Beasts, and they shall Teach thee; and the Fowls of the Air, and they shall Tell thee; Or speak to the Earth, and it shall Teach thee, and the Fishes of the Sea, shall declare unto thee.* The World must necessarily have a *Beginning*; & that it could not have its *Beginning* from it self, is evident, inasmuch as *Nothing* would have then been the cause of *Something*. Nor dos any thing less than the *Power* of a GOD, the *Wisdom* of a GOD, and the *Goodness* of a GOD, appear in the Constitution of the Universe. And as all the Creatures are so many Letters in the Book of *Creation*, from which we may spell the Existence of a GOD, so do's the Book of *Providence* give us a Continuation of the Demonstration, which proves a *Deity*. For therein, besides the Extraordinary Occurrents, in *Prophecies*, and *Miracles*, and *Retaliations*, upon the sight which every one eyes out, *The Finger of God!* the Excellent *Order*, wherein all things are preserved, abundantly argues a GOD, whole *Kingdom Rules all*. But indeed,

I may say, *What need we any further Witnesses?* Or what Need of any *Coming from the Dead* unto us, with such Advice as the Spectre of Major *Sydenham* gave to Captain *Dyke*, a while ago, *I am come to tell you, that there is a GOD; and that He is a Just & a Terrible God!* The Notion of a GOD is imprinted so deeply in the *Spirit of man* it self, that it can be ascribed unto none but such an Author, and therefore such an Author there is, as, a GOD, who *Forms the Spirit of man within him*. Had this *Idea*, in the Soul of man, been a Meer *Tradition* of our Ancestors, why is it not all this while detected like other *Vulgar Errors* of much less Importance? Or, Had it been a meer *Policy* of our Governours, whence is it that *Rulers* themselves, as much as any other *Mortals*, are smitten with the *Terrors* of it? The Notion is as *Natural*, as tis *Powerful*; man is born with an Inclination to acknowledge a GOD, and he will have *Many* rather than have *None*; *Atheism* he's not been so agreeable to mankind, as *Poyson*. The Notion also is as *General* as

Natural; tis not peculiar to any one *Kingdom* or *Kindred*; they which *Differ* in all other things, yet *Unite* in their sense of a GOD; and the Salvage Indians themselves in the most hideous and Barbarous Thickets of *America*, own a *Kouranowit*, as the *First Cause* of all. Yea, *I* do confidently affirm, That of all the Few Professed *Atheists*, which have been known among the Brutify'd part of mankind, there has been hardly so much as *One*, which hath stedfastly Believed, *That there is no God*, without Vehement Suspicions of the Contrary. Tis by some Remarkable Plague from our Injured and Provoked GOD, upon the more *Atheistical* sort of them things which would be called, *Men*, That none use the Name of GOD, in the profane Abuses of *Swearing* and *Cursing*, so much as those Monsters do: and *Calvin*, as *I* Remember, mentions one of them, that upon a Blow given him, Cry'd out, *O God help me!* though he had just before been Vehemently disputing, that there was *no God* at all. But besides, those *Undesigned Confessions* of a GOD, from the *Mouths* of those Mis-

Miſcreants, there are at ſome times uſually before they Dy, ſuch Flaſhes of Lightening from Heaven, darted into their Souls, as force 'em Deliberately to Recant, the *Folly* which acted them, when they *ſaid*, that is, *wiſh'd*, rather than *Thought*, in their *Hearts*, ... NO GOD. Some that have in their Lives pretended unto the more than *Diviliſh* Bravery, of Renouncing the Belief of a GOD, yet have declared at laſt that their *Minds* inwardly and frequently twitch'd 'em with direful *Remonſtrances* againſt their Impiety, and Read 'em *Lectures* upon the Reality of a GOD, which made 'em alwayes Live uneaſily. And if ſome Wretches, by the Conſtant Practice & Lerry of their *Vices*, have laid the ſenſe of a GOD, in their Souls a ſleep, yet our great GOD, na's Commonly rows'd them into ſome waking Minutes, wherein they might have ſaid, *When I Conſider, I am afraid of GOD; GOD makes my Heart* Soft, *and the Almighty Troubles me.* Wicked men, that *Forget* God, would fain alſo *Deſtroy* him; and, that they may go as far as they can,

can, they Labour to Shake *Off*, and Root *Out* that *Remembrance* of GOD, in their Souls, which gives 'em so many Vexations in their Courses of Ungodliness; but it will not *Off*, it will not *Out*, the Almighty GOD makes the most haughty Criminals to stoop under this Instance of His Empire over them. A Certain Spark a while since in Company begun to brag, *Well, I'll prove, for I am now able to prove, There is no God.* A *Gentleman* (if a *Beast* may be called so!) then present, reply'd, *Prethee Do! and I'll give thee a thousand Guinnies for thy Pains!* But all the *Guinnies* in the World, will not rescue a man from the force of this perswasion, That there is a *GOD*; and such are the Circumstances of the perswasion, as that it must be *From* the GOD, OF whom it is. Now from the Faith of a GOD, we are led presently to Conceive of a JUDGE; JEHOVAH will be ELOHIM; tis to be Concluded, that He has given *Laws*, according whereunto Mankind is under His *Moral Government*; and in the Execution of this *Government*, He

He will dispence *Rewards* unto the Children of men, according to the Rules for the Distribution thereof, by Himself Prescribed.

S. 2. There are Various Dispensations of *Providence*, wherein the God of Heaven, discovers Himself a REWARDER, unto that People, which He *has formed for Himself, that they may show forth His Praise.* And were there more *Collections*, with fit *Reflections*, made of Dispensations this way Remarkable, it would be a Work full of Service and Honour unto our God; They that were so *Wise*, as to *Observe these things*, would certainly *Understand the Loving-kindness of the Lord*, even in the Remarkable Things, that would be done for themselves. But it is not in *this* World, that our God has the glory of His being, A REWARDER, so fully and so clearly display'd, as it ought to be; We dayly see *Godliness* Oppressed: and *Wickedness* Advanced, in this *Present evil World*; and neither the Appeals of Afflicted *Innocence*, nor the Affronts of Outrageous

Villany,

Mallary, have a Sufficiently Sensible Notice taken of them. There is therefore an *Eternal* State of *Blessedness* and *Misery*, whereinto the Righteous God will bring every one of us, according to our Behaviours here. Our Short Condition in this World, is but a Condition of *Probation* or of *Stewardship*; and according to our Carriage in this Condition, we shall in the Issue, as the mouth of our faithful Saviour Himself, has long since assured us, *Go away into Everlasting Punishment*, Or, else, *Into Life Everlasting*. But at the Threshold of that Eternal State, it is but proper that a Distinct *Account* should be taken of what every man has *done in the Body*, that so the Lustre of that *Justice*, which Dooms them to their Interminable *Blessedness* or *Misery*, may strike the very Consciences of all Beholders. Hence it is, that the Oracles of Truth have told us, *God has appointed a Day, in which He will Judge the World, by that man whom He hath Ordained: Whereof He hath given Assurance unto all men, in that He has Raised Him from the Dead.* There is indeed a Particular Disposal

of

of *Dragons*, and our Bleſſed Redeemer ſtanding upon Mount *Zion*, ſhall proclaim to all His Saints: *Lift up your Heads, for the day of your final Redemption is come.* Lets end with that apprecation of holy Paul. [*Now the God of Peace that brought again from the Dead our Lord Jeſus, that great Shepard of the Sheep, through the blood of the everlaſting Covenant, Make you perfect in every good Work, to do his will, working in you that which is well pleaſing in his ſight, through Jeſus Chriſt, to whom be Glory for ever and ever,* Amen.] Zech. 13. 7 Heb. 13. 20, 21.

Yours in Goſpel Service,

SAMUEL LEE.

A SUMMONS or WARNING to the Great DAY of JUDGMENT.

On Friday Octob. 7. 1687. At Bristol by Mount Hope in New-England.

Revelation. 20. 12.

And I saw the Dead, Small and Great, stand before God: and the Books were opened: and another Book was opened, which is the Book of Life: and the Dead were Judged out of those things which were Written in the Books, according to their Works.

THE Preceding Verse presents this Evangelical Prophet, with a Visionary Scene Preparatory to the *Day of Judgment*: and here in the Text, we have a further

farther Procedure in the amazing Concernments of that tremendous Session: where in may be observed.

I. 1. The Apostles place or station in the Ile of *Patmos* (now *Patina*) neer the Shore of the *Ægean* Sea, looking Eastward toward *Ephesus* and *Jerusalem*; as you may suppose: because our Lord is represented standing upon Mount *Olivet* in that day. Where (in *Speculo Visionis*) in a Visionary Glass, he beholds with great attention what the Angel presented to him.

Rev. 13. 1
Zech. 14. 4.
Act. 1. 11.

II. 2. The Several Persons and things Exhibited to his strict Observation; which I may properly Conjoyn together under several Heads, and therein,

F. *1.* We have first the Character, or Denomination of the Persons attending; set forth under the style of the *Dead*: that is, not such as were *now* really

really Dead in this great Morning of the Resurrection; but which very lately had been involved in the state of the *dead*: but now raised out of their doleſome Graves, and had newly Shaken off the Chains of Rottenneſs, and ſome come Dropping out of the ſtormy Seas and haſtning with more ſhaking horror, to a yet more direfull Shipwrack. *Death* & *Hell* muſt give up all their dead, at the formidable Summons of that Arch-Angels Trumpet. By *Hell* or *Hades* we underſtand (under a metonymy) the Souls of men delivered out of their *inviſible State* (under the manutenency of divine power) to be reinveſted with their Bodies, and to appear at this aſtoniſhing Bar. For ſo the Greek Fathers underſtood by HADES q. AIDES the Souls of men *in Statu Separato* according to that of *Homer* [POLLAS D' IPTHI-

Verſ. 13.

1 *Cor.* 15. 52.

MOUS PSUCHAS AIDI PROIAPSEN] *He dismist many Valiant Souls*, i.e. *Persons into Hades.*

II. Their various quality. *Both small and great*; The Shortest Dwarfs can't Creep into so deep holds or corners; not the Blustring *Nimrods* can't Ruffle it away in their Pride and Jollity; but every Soul must drag his Prison-Chain into this most Solemn, and Splendid presence. Nay the *Small* are named to come first, to set forth the impossibility of their Exemption, and these meaner persons must stand out before the great ones, that all may be seen in their Proportion. [*Which I speak only by allusion.*] But to be sure, none shall Shuffle behind Noon and abscond from that Meridian Glory, or be Vailed from this *all Searching Eye*: And the all-revenging hand of God;

God. The *Summoners* & *Apparitors* of all these inferior Courts, must there appear and quiver and tremble for Summoning of Gods Saints here upon Earth. *It's appointed for all to dy, and then to Judgment.* Heb. 9. 27. We must all stand at the dreadful Tribunal Seat of Jesus Christ. Where Judges themselves devested of all their formalities, like so many unhappy *Felixes* will Clatter their knees together, at the *MENE. TEKEL*, graven upon the Chrystal Walls of the Cælestial Firmament; and glad men, could they but undergoe such an Earthly Sentence they, pass't upon others. Dan. 5. 25.

III. Observe their posture] they must *stand*, *Pro Tribunali*, before that adamantine Bar, let down before them. They have little Stomach to come too near, no rude audacious Crowding into the presence of Rom. 14. 10.

that most awful Judge. There will be but little pressing to see, His Soveraign August Countenance, that shines brighter, then the Sun in his greatest glory: but as forced by the Angelical Messengers; while they continue Crying to the Deaf *Mountains* and the Rev. 6. 16. inflexible *Rocks* to hide them from Him that *Sitteth on the Throne* and from the *Wrath of the Lamb.*

IV. The fretful face of that most dreadful Judge; before whom the Heavens all on a light flame shall Crackle like 2 Pet. 3. 11, 12. a *Parchment Scrol* and fly away: when Christ the Son of God, and God man, that Impartial Judge of quick and dead, from whom there is no appeal, shall put on an other gueſs purple Robe to judge Mark 15. 17. Luk. 23. 11. *Pontius Pilate and Herod, and his men of War*, that mock't Him in the day of His Humiliation. This will be a day of

of horror to all those Wretches also, that mockt and fleer'd at Gods Messengers, when they denounced against them the Judgments of the great day. Then comes out a *Quo Warranto* with a witness, to inquire what woful work they made at *Jerusalem*: and who impowered them to Judge the Son of God, and to utter *hard speeches*, and commit *ungodly deeds* for a trace of some thousands of years, without Controul or Impeachment. *Jude* 15.

V. The Allegations, proofs and evidences produced out of the black *Books* and bloody Registers of all Ages; which before were shut up and Sealed in Gods *Archiva*, or treasure Chambers above, are now all opened: and if they cannot Read their *Psalms of Mercy*: there is no hope of Exile to a *Patmos* or any forreign Islands at that day, for they shall flee away. *Rev.* 6. 20.

6. VI. The final process [*and they were judged out of the things written in the Books*] whence there is no appeal, no recalling or reversion. There will be that Positive and final Conclusion.

Obser. OBSERVATION.

Most formidable and dreadful will be that great and general Day of Judgment.

It's a Coming and hastning towards us: Nay, tis near at Jam. 5. 9. hand. The Judge is even at the Door. If you ask, *how long.* I Answer, He that was *at the Door* in the Apostle *James* his time, may be now stept over the *Threshold* in our dayes, and well forward in His Journey towards Mount *Olivet*; and ready to ascend into the *Seat of Judgment*. Nay Besides, it is so near to every Particular Person, when he strides over the black Threshold

Threshold of Death: that we cannot certainly tell How little a moment it will seem from the time of his Death to his Solemn appearance before Jesus Christ, and then 'twill indeed determine the truth of that Scripture, that 'tis *a fearful thing to fall into the Hands of the Living God*; and most dreadful to all out of Christ at that day. If *without Christ*, having been *without God in this World*, they shall like Dogs be cast out of the *Holy City*, in the World to come, into a lake Burning with Fire and Brimstone. *Judicia dayes* here, under the Sun are but like Pictures and Stories, in hangings, and all Executions but like Painted Fire to this great and terrible day of the Lord which will make all the Ruffians quake like an Aspen leafe. Those fools which now make a *mock of Sin*. Those Careless *Gallios* & grave *Eclixes*,

Heb. 10 31.

Eph. 2. 12

Rev. 22 15.

Eccl. 3 16, 17.

Prov. 14

Act. 24 25

that

that put off the hearing of this day till another time? That allarm Trumpet will make *your* Ears to tingle above all other, and *will ye, nill ye*: up you must hasten to Judgment. There are three things which Command into the inmost Chambers of your hearts, most dreadful, most amazing thoughts, and high reverence with deepest astonishment. If so be, ye fall into the Snare of Death, in a State unreconciled to God, and not purged from your Scarlet Sins by the precious blood of Christ.

I. 1. The infinitely glorious *Majesty* of the Judge.

II. 2. The Exact rule of *Procedure* according to things found written in the Books before the Judge.

III. 3. The stupendious *quality* or *property* of this Judgment. Of which in order.

IV. 1. Let us call to mind with all Reverence and trembling the

the infinite *Majesty* of the *Judge* who will then sit down upon the throne of Judgment. No leſs Perſon than the Maker of Heaven and Earth; before whom all the *Divels tremble*, and the Pillars of Heaven are aſtoniſht and confounded; the foundations of the Earth flee away and Vaniſh into Smoak and nothing; at the fiery Breath of His Noſtrils: whoſe ſingle Word Shrinks the Univerſe into leſs than the Shadow of an Atom, at His pleaſure. But let us here Remember, we are not to Conſider of this Almighty and Eternal Judge as God *Eſſential* onely; but more *Perſonally*, the *Son of God*, who cometh with *Ten Thouſand of His Saints* (that is) His Holy Angels, *to Execute judgment*, in that day for all the Violent actions againſt His Church and People, or any of His Redeemed ones. Verſ. 11 Iſai. 40. 17. Jude. 14. 15.

2. The ſeveral ſtrict rules of

of *Procedure* according to the Various *Books*, all lying patent before the Judge upon the Table: which are these following,

I. The *Books* of *Creation* and *Providence*; like two Volumns joyned and bound up together; wherein the distinct Successions of all Generations are delineated. God knows all the Stars of Heaven, and all the Lamps of the Intellectual beings, by name. The genealogical stemmes of all persons are fairely written in that Register, and he will call their bodies up out of their Graves, at that day *from the Rising to Setting Sun*, to meet their Souls, and to accept a new Animation from them. When the *El-Elohim-Jehovah* as some gloss those Titles in the Fifteth *Psalm*, that *Powerful just, & merciful God* will cause the *great* Trumpet to sound and awaken all out of the dust of

Psal. 50. 1.

Isai. 27. 13.

Dan. 12. 2.

Death

Death, and then God will call thee to account for the abuse of every Limb, and *member written* in that Venerable book

Psal. 139. 16.

II. The *particular books of Record or Remembrance*; which whether written by an *Empyrean* Pen drawn from a *Seraphims* Wing: I mean, whether the Holy Angels are the Scribes and Recorders, is not revealed to us. Its true the Lord Himself, or they in His Name injoyn holy *John* to *write*, what they are Commanded to dictate to him. Besides we find them registred as *Presidents* of Nations, and to have the *Guardianship* of Saints, and to be *Ministers* of the Divine Pleasure and of mighty influence in Slaying God's and His Churches Enemies, and to manage the great turns and overturnings of Kingdoms. That's certain: as in the case of *Egypt*, when God sent *evil*

Rev. 1. 11 19 & 22. 6, 16. & 19, 9, 10 *Psal.* 104. 4. *Heb.* 1. 14.

Psal. 78.

 49.

Angels among them, that is, the Executioners of woful & evil Judgments among them: like as the *Angelus Percussor*, the smiting Angel may be said to make *a way for His wrath.* Such instruments were used in Executing divine wrath upon *Sennacheribs* army, and upon poor *Jerusalem* in her sad day, and afterward in the destruction of *Babylon*, when the Captain of the Lords army Marched before the Red and Speckled *Horses* in *Zachary's* Visions. In like matters both as to Nations, Citys, and Persons: we may conceive of things as in the Glass of a continued *Allegory*: that there is a particular book for every Person in several cases:

Ezek. 9. 3.

Psal. 78. 50.

2 King. 19. 35.

Ezek. 9 3

Zech. 1. 11.

1. There may be (I mean Allegorically) a dreadful black *Book* for every mans *Sins.* And truly this is a matter of heavy concernment (that though

though it should not be *so* Specifically, yet tis Equivalently and Eventually) that there is a particular *Book* in the Court of *Records* in Heaven with *thy name* on the out side, where every Sin of thine is written down with the *blood of Dragons* mixt with the galls or *Cruel Venome of Asps*, & durably as if with the point of of a Diamond upon a *Rock*. Truly its all one, nay worse, then if so really; for tis writ in the memorials of that tremendous Judge. For every Secret Sin is set down in the *Light of His Countenance*, beyond all the *Noctilucas* in the World. Every *Secret* is determin'd to *come to Judgment*. *Ten times have the Children of Israel Murmured against Me*, sayes the Lord: and so again, the Sacred Pages number up Six Captivities under the *Judges*, answering to Six several prevarications in the

Deut. 32. 33. Jere. 17. 1. Psal. 90. 8. Eccl. 12. 14. Numb. 14. 22. Judges Ch. 2. 10. 11.

Petav. rationarie. P. 84. Isai. 65. 6.

Worship of God. It's *written before me*, sayes the Lord by *Isaiah*, and *I will recompence into their Bosome*. And so tis now, Ten times *Drunk*, such a man: Ten times *Forsworn*, such another: Ten times, such a Proud *Jezabel* with her Painted Eyes, Strutting in the Streets of *Jerusalem*; write *him* down, set *her* down, sayes God, Paint her to the Life, that all the World may then behold her with Peacocks Feathers: and mincing, tinkling motions with her feet. How should it strike as with a Poysoned arrow to the heart, to think of these dreadful *tradegies* of that terrible day.

2 King. 9. 30 Isa. 3. 16

2. Mens Repentant sorrowful *Sighs* and *Actions* are also set down in Gods *day book*: and this I speak for the comfort of all humble *Mourners in Zion*. The Confession of that Penitent Thief at *Golgotha*

thou Mount, *Lord, Remember me in thy Kingdom.* We never drop a sincere tear, but it *drops up-ward*; Contrary to all other tears, it ascends up into Heaven, and Runs into the *Chrystall Bottle* upon the Shelfe, with thy name ingraven upon it, in Letters of Gold: and 'tis often taken up, and Looke upon, to see how it fills. *Are they not in thy Bottle,* sayes *David*, and *in thy Book*, But wo to them that have none. Every hearty Sigh, that Reeks *e sulco pectoris*, from the inmost Closets of thy Soul are Pencilled with *Vermilion*, under the bloody lines streaming from the *Croſs of Life.* Luke 23. 42. Psal 56. 8.

3. Mens gracious discourses and *good works*, are all written in that *Book.* When serious Persons doe but meet, and *think* upon the Name of the Lord in evil times, and *talk often together.* Every time you Mal. 3. 16. III.

you meet, every Heavenly thought, and every holy word you speak, is written down. Nay all your *Prayers* and *Almes* deeds like those of *Cornelius* Act. 10. 1 goe up in *Remembrance before* God. Every Penny you put into Gods *Treasury*; Nay every *Mite* you give to Temple uses; as in the case of the Mark. 12 poor Widows; is put down in Gods *Debt Book*, and will be Converted into so many *Pearls* to adorn your Crown in Glory.

III. The *Books* of mens *Consciences* shall then all be laid open. Here mens thoughts Rom. 2. *Excuse* or *Accuse* one another 15. 16. till that day, when God shall 1. Cor. 3. *Judge the Secrets* of all men by 13. Jesus Christ according to the Gospel Preached by *Paul*; and let me tell you, that every faithful Sermon which you hear, Consonant to the Word of God, will come up in Judg-

ment

ments as a Testimony against you, if disobeyed: so that if *our hearts Condemn us not*, that is our Conscience, as to Irreverence, Negligence or Disobedience to we may have *Confidence in the Day of Judgment before God*; who is greater then *our hearts, and knoweth all things*: and this will give us a holy freedom of Spirit in that Solemn time. There will be no Shuffling Tricks, no False & Treacherous accounts, no Tiffany Cheats, no Fine-Spun-flams, but all fly away like *Spiders Webbs*, before a Beesome. The flaming Eye in the Scepter of that day sees through all in a moment.

1 *john.* 4. 17. 1 *john* 3. 20, 21.

IV. The *Book* of the *Scriptures* shall then be taken down, and the Parchment Rolls all unfolded. The *Acta Forensia*, the Publick Commentaries; the *Regulæ Juris*, the Institutes of the Law, and the Canons

Rom 2. 16

nons of the Gospel shall be all produced for Conviction of Sinners. All their iniquities written in that Book, mentioned by *Jeremy*, with the point
Jere. 17. 1. of a Diamond, or graven with an iron Pen, in *formules* or leafes of *Lead*; mentioned by
Job 19. 24 25. *Job*; or in a Rock for *the ever* of this World: till our
Dan. 12. 1. Redeemer standeth upon the Earth at mount *Oliver* at the
Zech. 14 4. latter day to Judge the Worlds.

5. The particular and singular *Book* of *Election*, when all that are written in that ivory Volumns, shall come forth
Dan. 12. 1; 3. and *Shine as Stars for ever and ever*. The *Sheep* of Christ's
Rev. 3. 5 13, 8, 17 8. *little Flock*, that are written in the Lambs Book of Life shall then pass under the rod-
Exod. 32 32. account for the Sanctuary of
Luke 10 20. Glory. Nay God Himself is said to *write* down the names of those *Chosen Vessels* that are prepared and fitted for Salvation.

vation. The names of the Holy Apostles and Saints are deciphered and set down in Heaven, when others are *written in the Dust*, and shall be legible by the flames of Hell. *Psal.* 68. 28. *Phil.* 4. 3.

And so much for the Second particular, the rules of Procedure and its branche.

In the Third Place we are to Consider the *quality* or *property* of this astonishing Judgment, in Five Particulars.

1. It's most *accurate* and *Critical Exactness*, as to Equity and Commensuration to Every ones actions be they good or bad. The Judge sits down in His *Sella Curulis*, or seat of Judgment, all of ivory or unspotted Alablaster, like the Sun when He Shines [in Libra] among the Cælestial Ballances, near the Dr Stronghorns felicitas ultimi Seculi. P.

the *Milky way*. The Eyes of *Justice* are Covered with a Purple Mantle, no accepting the Person of any as to Earthly dignities and distinations; but its Eares are with all diligence and Curiosity attentive to the impending causes.

II. 2. *Impartiality* in determining: Cuts off all demurrers and delayes and gives speedy dispatches to persons of all Degrees. There will be no favouring of *Rich* and *Great* men to sit down neer the bench, as here among fellow Worms: nor no pittying of a *poor man* in his cause from Lev. 19. 15. a seeming Comiseration to the mean and Afflicted. The dispensation of justice will be Equal to a tittle, no pleading *Sub forma pauperis* at that day.

III. 3. *Universality* as to Comprehensiveness of both persons and times. All Ages, both Sexes,

Sexes, all Qualities and degrees of men must make personal appearance without any *Proxy* in this Dooms-day Parliament: no Slye *Excuses* or *writs of Error* to impeach, or turn by the gravity of that most awful judicature: no querks nor tricks, nor jugling account shall *Velum Pretendere*, cast a mist before the Sagacious inspection of that quick and all searching Judgment.

4. The *Irresistible doom*. There is no Subtle arguing, no wresting of the Text of the Law, or the intentions of the Sacred *Law-Maker*. No pleading of old Customes, or the Opinions of Reverend Ruffes here upon Earth. There is no *Versilingues Procuratores*, no Tongue flexible Proctors, that have no strait bone of Equity in their Tongues, but turns up and down like a

Serpents

Serpents, be the cause good or bad; like the Counsellor at Athens, that had [*bos in lingua*] a bag of *Silver-oxen* (a Coine so called) to hang upon their Tongues, and to tip them with justice-perverting Eloquence. The cause will be stated in a moment. The Universal Conscience, that *Publick notary* stands by with flaming Eyes, and makes instruments of *Recognisance* without any fees or private Audience. There's no Appeals to any Superior Court.

5. The *Eternity* of its Issue. Either to be with our Blessed Lord Christ and His Saints, or *with the Devil and his Angels for ever*. *Ever*! Oh dreadful *Ever*! Oh that word of terror, that Shoots barbed Arrows, PHLOGOENTA BELEMNA, flaming darts through the stoutest hearts of the Proudest *Nimrods*, in the

Matt. 25 41.

the World. *Ever*! Oh irrevocable Doom! Of which lamentable Doom that poor Bird which appeared to the Scholars in a garden, who were then Assembled (as I Remember) at the Council of *Constance* Sang Melodiously: and then Cried out, *O Eternity, Eternity, Eternity*, and then flew away.

But let us now retire to some Uses.

Use. 1. Of Earnest *Advice* to all of you to Exercise your selves with deep *Consideration* of the strictness of the Process, the Exactness and Inquisitions of that Sacred Judge in the management of that dreadful day. The brightness of the Sun in his highest *Apogy* is like *Sackcloth*, and his beams like streaming Pitch to the *amazing glory* of that time. Oh that the Presentment or Fore-

Use 1.

thoughts of that day might alwayes press upon our hearts, to a Serious Preparation for that appearance. If *Jeroms* Trumpet as to the advent of that day did alwayes sound in our Ears: we should be better Christians, and keep Sabbaths more Holy, and hear with more Attention, and practice with more Conscientious diligence, then we do: but we are drowned in Sensuality, Supine Stupidity and negligence, till that day take us like Birds in an evil Snare.

Use. 2. *Use. II.* But Secondly be Exhorted to an anxious and sedulous *Care* as to every *Vain and Idle Word.* Crave dayly pardon and beg strength and watchfulness against their dayly incursion. As to evil thoughts in duty, and as to any *Omission Sins*: Cry out with that Holy *man* Bishop *Usher*: *Lord forgive me my Sins*

Sins of Omission. For all these things without Pardoning, Purging & healing grace must come into the golden Scale of that Critical Judgment. The *Vain thought* in one Scale, and the golden weight of the *Precept* in the other Scale, & the balance Poised in the hand of that most Holy and Righteous Judge [PAN ARGON REMA] *q.* AERGON. Every *Idle word*, or thing, that is, whatever is not attended with some real Service to God, or benefit to man: that cannot plead some useful Scope at the end of it: must be arrested and brought to that Sacred touch stone. Every *Secret thing*, that is, in the depth of the thoughts, must pass by the Bar: *ad limam revocari*, be brought to the *file*, and to the *Virgulæ censoriæ*, to be Examined by the censure of divine justice. No person can enter within the

Matt. 12. 36.

Eccl. 12. 12.

Rev. 21. 27. & 22. 19.

Gates into the City; but must pass this fiery Trual. *Teque bis ait, eripe flamis*: Deliver thy self by Faith and Holiness, from the dirt of these dreadful flames.

Use. 3. *Use. III.* Remember, that this day may *Quadantenus*, in some sort, be said to be Placed between time and Eternity. Tis set *in internodio*, in the very juncture. *In æquilibrio*, in the very poise & center of that weighty concernment of Eternity. As that day fixes: so all ends and determines. Then shall the *Sins in the bag*, as *Job* speaks, be pulled out. Not to instance in *many*; Then *Envy* shall cease; that blody *Cain*, that monster of humane Confusions, that speckled *Viper* must have its Specious Coloured skin pull'd off: when all the Secret defamations, backbitings and slanderings of men better then themselves shall be brought to light.

Job. 14. 17.

Eccl. 9. 6.

Arist Rhet. l. 2. c. 16. Plato in. Tim. R. Edit H. Steph. Vol. 3. p. 27.

light. We shall then know perfectly, what ill aspected malevolent persons they were, that durst not endure the lustre of virtue, the faithfulness of Pious reprovers, the brightness of a Holy Friends presence, without biting his heel like the old Serpent, and must now be all Scann'd and Sifted to the bottom, from whence the base abuses of good mens Credit have issued, spit from their Cankred mouthes, must now appear in their Venemous Colours in the light of Gods Countenance. All those and other Secret Enormityes must stare the affrighted Consciences of such Envious malignants in the face, before all the World; and gnaw their Vitals with fresh Wounds to all Eternity.

Nor Envy does at any time befall a good man.

Psal 90. 8.

Use. IV. Remember before thou set thy hand to any new affair: whether the Transaction of it will stand in the

Use. 4.

Eccl. 11. Day of Judgment, with ap-
probation. *Rejoyce O Young*
man in thy youth: let thy
heart Cheer thee: Walk in the
wayes of thy heart, and in the
sight of thine Eyes: but Remem-
ber God will bring thee to
judgment, for all these things.
Sing and Swagger, beat your
Luk. 12. fellow Servants, drink and be
46. drunken, but Remember the
Mat. 24. Lord will come in an hour
48. unlookt for and cut you in
pieces and divide your portion
among Hypocrites, where weep-
ing and gnashing of teeth, for-
ever in a place that has no
bottom; where is Fire with-
out light, and Shivering in
the midst of burning. O Re-
member, thou must come to
Judgment.

Use. K. Be sure thou be
Use. 5. well acquainted, and get into
favour with the *Judge*, that
shall sit upon the throne: and
happy, O thrice happy man, if
he give you a promise to stand
your

your Friend in that day: & shall plead with the Father on your behalf: nay with Himself and His own most Blessed Bowels. To be assured, that He dyed for you: and that your peace is made: before you dy to nature, that you may live to *grace*: and then you shall certainly live in *glory*. For this Son of God will ever live to entreeed for you, who art one of the most Blessed Creatures that ever were born, that hath power given thee to become one of the Adopted Sons of God, & stand before the Son of man in that joyful day. Thy *Grimson Sins* are all washt away in His *Grimson Blood*, and shall never come into judgment: to shame thee, much less to condemn thee.

Heb. 7. 25.

Joh. 1. 12.

Now give me leave to Conclude with a serious, though short paræneſis or humble advonition or Exhortation,

tution, to Three Sorts of Persons. 1. To the Reverend *Judges* themselves. 2. To the People present. 3. To the guilty Person here arraigned before you, [for Murder.]

I. As to you the Worthy & Reverend *Judges*, that are to sit in judgment before the Lord this day: I shall not inlarge, but only present unto you, what King *Jehoshaphat* gave in Charge to them from God, when he set them about this work, City by City. [*Take heed what you doe, for ye judge not for man but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you. Take heed & do it: for there is no iniquity with the Lord our God, nor respect of Persons, nor taking of Gifts.*

2 Chron. 29. 6.

Vers. 5.

II. To you that are the *People* and auditors this day. Count it a great Mercy that you

you have been preserved by Restraining or Sanctifing grace, not to stand in the place of the nocent and so to become Obnoxious to the wholesome Laws & Righteous Judgment of the *Majestrate*. Bless God for that Singular Mercy: If it were not for *Majestracy*, that great Ordinance of God in the World, mens tongues would be like Poysoned Arrows shot forth, speaking deceit, treating their Neighbour peaceably with their mouthes, and laying wait in their hearts: Some such Sons of *Belial* that a man cannot speak to them, they are so surly and interrupting: & ought to be *thrust away like thornes*: If a man touch them, he must be fenced with *Iron & the staff of a Spear*. Men would prove Wolves & Vipers; Tygers, & Dragons mixt in one and the same person, to each other. O Bless God for this great gift of Princes & Judges

Jere. 9. 8. *Psa.* 57. 4. & 64. 3. 2 *Sam.* 23. 7. 1 *Sam.* 25. 17.

to

to Rule the wicked & Enormous World, and to sway the *Scepter of Righteousness* in the Earth. O Remember to speak Honourably of *Rulers and dignityes*: for they are Ordained of God for the *Praise of them that do well*; and Gods Ministers and *Avengers upon them that do Evil*. Were it not for them, such as are now but Secret Malicious backbiters, would soon prove Badgers, and bite through the bone to the very heart. Have then a Special care of two Originating Sins that lead to many foul Enormities, that is, *Pride* & *Envy*: First in your selves, that you be not tempted thereby to hurt others: and Secondly in others that you do not hurt them. For wherever you see manifest Signatures & tokens of these Sins lurking or putting out their forked tongues against others; beware of them, they are Persons mark't of God:

Jude 8. Rom. 13. 2 Pet. 2. 10.

and

and alwayes have graven upon your breast that famous Embleme of a Righteous man. [*Quod non vis tibi, ne feceris alteri*] Do as you would be done by: Tis our Lords most golden Rule of Equity: Then Judge your selves before God as to all infirmities, and otherwise insuperable *weaknesses*: then fear not *mans day*: having presented your selves by Faith, as Clothed with the Righteousness of Christ; and in some sweet measure prepared for that Solemn appearance at His Tribunal. Luke 6. 31. 2 Cor. 5. 10.

III. A word or two also to the poor *guilty Person*: which has Murdered her own unlawful Infant: and so *I* Conclude.

As for thee, poor Creature! What was it that inticed, intangled, inflamed thee to the Commission of these Sins against the Laws of God, the light of nature, and the just

Laws

Laws of the Land. I understand thus much from thee in the Prison; that thy *Parents* were very negligent of thy *Education*, and so becamest a great neglecter of *Sabbaths* and *Sermons*, and then fellest into the fellowship of *Lewd Companions*, which may be a just warning to all others. All that I shall say at present: because of the great Sorrow, remorse & Repentance which thou hast manifested before many witnesses, and I hope may prove Sincere: If thou fleest from the horror, staine & shame of these thy Crying Sins, unto the most precious blood of Jesus Christ; and layest hold upon it with a true, though but a weak Faith: thou hast *Patterns of Mercy* in the blessed Book of God; *Manasseh*, *Mary Magdalen*, and the Thief upon the *Cross*, to dispell the black and dismall Cloud of despaire: and to lead and incourage thee to hope in His Mercy; To which I humbly and heartily Commend thee in the Lord Jesus Christ, the Lord both of Dead and Living. AMEN. *Rom.* 14. 9.

FINIS.

AN APPENDIX

Containing only some Heads of Meditation, on the *DAY OF JUDGMENT*, more largely and fully delivered in a Sermon Preached at *Charlestown*.

By the Reverend *SAMUEL LEE*.

On Math. 25. 6.

At Midnight there was a Cry.

THE Scope of a Parable is the best Expositon of it. The Design of this is to Express, The *Suddenness* of our Lords Advent, and the *Stupidity* and *Security* of the World with reference thereto.

Observe, Blessed Christians,

Three Things,

FIRST. A dolorous Exclamation, with the dismal season of it.

The out cry here, is like that of drowning-Marriners, or routed Souldiers.

SECONDLY. The matter of the Exclamation thus amazing, which causes all the great Hectors, and Herods, and *Belshazzars* of the World, to tremble.

Yet it is not, *Behold, the Judge Cometh* ! ----- but, ----- the Bridegroom, the Delight of our Souls.

Tis good Advice, Are you Ready ! *Dr. Usher* used to say unto some Persons of Quality. *Madam, Be ready, Be ready.*

THIRDLY. A Command unto all, Especially the Virgins, *Go out to meet Him.* Even Hypocrites count themselves in a fair way to meet the Lord.

Of old, Marriage was at *Midnight*, to show the *Modesty* of Marriage. You are by Ministers now *Contracted*, and are to be by Angels at last *Conducted* unto Jesus Christ.

The Ten *Virgins* are professors of all Sorts.

Sorts. A *Wise* Virgin is a Soul that takes the seasons of Grace, and is affected with the Beauty of Jesus Christ. A *Foolish*, is one, that regards not the Word of God. *Midnight*, is the End of the World, before the Morning of the *Resurrection*. The Cry is an *Angelical Voice* : as soon as the Clock strikes Twelve, then the Angel sets his *Trumpet* to his mouth, and proclameth so.

The *Apanteſis*, ---- the Meeting here Expreſſed, is the *Reſurrection*. When the Earth and Sea too ſhall yield their *Dead*; and the very Entrails of the Fiſhes ſhall be raked by the Trident of the *Archangel*. Never was there ſuch a Terror as then will be! But the Saints are then led unto the *Nuptials* in the New Jeruſalem.

NOTE.

At the Coming of Jeſus Chriſt to Judgment, the whole World ſhall be in a ſtate of great Security, and Inſenſibility of His Coming.

1. There shall be a Great *Day of Judgment*. How many Warnings have you had about this Day of the Lord? But alas, How many of the then Raised, shall say, *Non Putaram*; or, *This I thought not of!* which is a sign of a great *Fool*.

Oh that we could be like *Jerom*: always having a, *Come to Judgment*, in our Ears!! beleive you all make a *Day of Judgment*, an Article of your Creed. Why, The Heathen had a sense of it.

H. Near and *At* that very time, there shall be a deadly Stupefaction in the World. As to sit under *Night-Shade*, breeds a Stupor.--- This will be the Effect of being in the *Night-shade Walks* of the World.

How are most of us asleep? so that one can hardly get so much as any good Discourse on foot among us. See Matth. 24. 39 *And knew not till the Flood came and took them all away; so shall also the Coming of the Son of man be.*--- Remember that on your Knees.---

¶ This comes from want of Consideration. God says, *O that they would Consider!* See Psal. 119. 59. 'Tis said, *They Considered not for their Hearts were hardened.* No Hammer can break this stone, but Gods. 'Tis only Gods Fire and Vinegar, that can cause the Nether Millstone of our Hearts to Crack. And it works in *Consideration*. *Consideration* is the Glory of a man; and it would be our Happiness. But for *Inconsiderateness*.

This comes,

1. From an Innate *Inclination*. People be not of *Thinking Spirits*. They are for *Pastime*. Oh dreadful Word! a Word for the Divel to put into our Hearts.

The *Fatness of Heart* spoken of by *Isaiah* is mention'd Six times in the New Testament. No Text of the Old Testament so often cited. Which is to be thought on.

Blood is sometimes Congealed, like a Serpent in the Heart. Such Hearts have we!

Men are against *Prick't Hearts*; though the Corruption cannot other-

We come out,---but the Divels will suck their Blood for ever.

2. From a Judicial *Obstignation.* God says, to His Ministers, Go Preach at such a place, and harden the People there.

Oh with uplifted Hands beg, *Lord, let me not be Sealed up under this hardness.* This Hardness will be turned into shrieks in Hell. See Exod. 9.10. From this Hardness tis, that men will *Scoff* at a Little Expression of a Minister,---but every such Scoff shall cost you a Thousand years in Hell. This *Nigrum Theta*, marks for Hell.

3. From a Confœderation with *Sin*, and with *Sinners.* Tis not our *Cannot*, but our *Will not*, that undo's us. Famous *Fenner* has Writ well of this *Self-Murder.* Sinners, as *Cleopatra*, take the Asp of *Inconsideratenes*, and put it to their Breasts.

And Sinners harden one another. They are for a Priest that will be Drunk with them; and for a faithfull

all Preacher, they think, *much Learning has made him mad.*

They are as Psal. 50. *end.*

So I should come to our Saviours Question, *What do ye more than others?*

III. But our Lord has given us a gracious *Premonition* about the Day of Judgment.....

You have the Voice of the *Archangel* now in your Ears.

God forewarns,

1. By notable *foregoing Judgments.*

Every Feavour is a warning of the Fire of Hell,..... Every Dropsy is a Warning of the River of *Styx.* Every casualty is a Warning.

Have you not been sick? and said, *If God spare me, I will be better?* Well said, *Pharaoh.*.....

Have you not heard of the late Earth quakes in *Italy?* and one at *New-Haven* lately? Have you not Rumours of War with the *Tygo*

Heathen? ---- Our Saviour speaks of these things as *Warnings*.

2. By Ministerial *Denunciations*.

As Loud as *I* can, *I* tell you all in the further Corners yonder, *The Day of Judgment is Coming!*

And

3. By Angelical *Ministrations*.

We have their *Inward Workings* on our Spirits. We have Heavenly Infusions from them, ---- and we have Operations of Gods Holy Spirit. The Knock then is, as in Rev. 3. 20. *Behold, I stand at the Door, and Knock: if any man hear my Voice, and open the door, I will come in to him, and will sup with him, and he with me.*

Besides this, Near the Time, the Voice of the Son of God shall be heard through the Whole World, like the Roaring of the Sea. This is when the Judgment is just beginning. And the *Angels* shall Trumpet with a greater

greater Noise than that at *Sinai*.

Upon the whole,

Observe, and Bewayl the horrible Stupidity of the World.

The *Inconsiderate* soon grow Debauched. Speak to them of Judgments, they will kick and say, *Out be gone, you Hypocrite.* Well, The Divel is in that Tongue.

Lament these, as Monica did her, *Filium tot Lacrymarum*; Be much with God for them. Leave not until God strike the Arrow of His Loveing Vengeance into their Hearts.

What if this Bible be Gods Word, Sinners, Where are you then?----As in the story of the *Hermite*.

Remember, The Seasons of Grace are few; When the Spirit of God comes nigh to the Heart.

And now, Take some Antidote against *Security*.

Antidote. I.

Consider the Wonderful *Suddenness* of

of the Day of Judgment.

What if you Dy, before you go out of the Assembly? *A Last Day* will come. Who knows which *Pallida Mors* will take first?

Antidote. II.

Consider, As our Lord comes like a *Theef*, like *Lightning*; so the sentence will be Irreversible, and the Judgment Unavoidable.

Gold will not bribe *Charon*. The Wicked shall not *stand* in Judgment, but they shall *be* there.

Antidote. III.

Consider, the Impossibility of *Escape* after Judgment is past. There can be no *Writ of Error*, no Appeal.

Think on Eternity; and let the Impressions of it, be kept in the *Imagination of the Thought of your Heart for ever.*

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FINIS

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